

Antipope Francis' Notable Heresies and Apostasy from June 2018 to August 2018

September 23, 2018



Francis' June 21, 2018 address during an ecumenical meeting in Geneva to mark the 70th anniversary of the "World Council of Churches":

"I express my gratitude to the General Secretary, the Reverend Dr. Olav Fykse Tveit, and the Moderator, Dr. Agnes Abuom, for their kind words and for their invitation on this seventieth anniversary of the founding of the World Council of Churches... The World Council of Churches was born in service to the ecumenical movement, which itself originated in a powerful summons to mission: for how can Christians proclaim the Gospel if they are divided among themselves?... Dear brothers and sisters, I wanted to take part personally in the celebrations marking this anniversary of the World Council, not least to reaffirm the commitment of the Catholic Church to the

cause of ecumenism and to encourage cooperation with the member churches and with our ecumenical partners... I also value the essential role played by the Bossey Ecumenical Institute in the training of future pastoral and academic leaders in many Christian Churches and Confessions worldwide. The Catholic Church has long participated in this educational project... I would likewise mention, as a good sign of 'ecumenical team spirit', the growing participation in the Day of Prayer for the Care of Creation... **The broad gamut of services provided by the member churches of the World Council** finds emblematic expression in the Pilgrimage of Justice and Peace... Let us see what we can do concretely, rather than grow discouraged about what we cannot. Let us also look to our many brothers and sisters in various parts of the world, particularly in the Middle East, who suffer because they are Christians. Let us draw close to them. May we never forget that our ecumenical journey is preceded and accompanied by **an ecumenism already realized, the ecumenism of blood**, which urges us to go forward.”^[1]

Olav Fykse Tveit is the General Secretary of the “World Council of Churches”. He is also an “ordained pastor” in the “Church of Norway”.^[2] The “Church of Norway” is “an Evangelical Lutheran denomination of Protestantism” and by far the largest “Christian church” in Norway.^[3] Francis calls Olav a “reverend”. According to Catholic teaching, protestants are heretics and do not have a priesthood. Since protestants are heretics and lack a priesthood, there’s no such thing as a protestant reverend. But the heretic Antipope Francis holds otherwise. He believes that the heretic Olav is not only a reverend but a leader of the Church - the leader of the completely heretical “World Council of Churches”. Francis expresses gratitude to the heretical leader for the invitation to the seventieth anniversary of the founding of this heretical sect. Francis wanted to “take part personally in the celebrations marking this anniversary of the World Council” and to “reaffirm the commitment of the Catholic Church to the cause of ecumenism [religious indifferentism]”. The Catholic Church has never been committed “to the cause

of ecumenism". A sect committed to ecumenism is a non-Catholic sect. Francis praises "the broad gamut of services provided by the [non-Catholic] member churches of the World Council". According to Francis, his Vatican II sect is already united to these protestant sects through "the ecumenism of blood". He also says that non-Catholic sects produce martyrs. That is heresy.

Francis' June 21, 2018 reflection during his visit to the "World Council of Churches" Ecumenical Center where Francis and other "religious leaders" also held an ecumenical prayer in the "World Council of Churches Chapel":

"In the course of history, divisions between Christians have often arisen... Yet the ecumenical movement, to which the World Council of Churches has made so great a contribution, came about as a grace of the Holy Spirit (cf. Unitatis Redintegratio, 1)... After so many years of ecumenical commitment, on this seventieth anniversary of the World Council, let us ask the Spirit to strengthen our steps... Our differences must not be excuses. Even now we can walk in the Spirit: we can pray, evangelize and serve together. This is possible and it is pleasing to God! Walking, praying and working together: this is the great path that we are called to follow today."[\[4\]](#)

Contrary to Catholic teaching, Francis implies that the Church is divided and that non-Catholics are Christians. Francis then endorses the totally heretical "ecumenical movement" of religious indifferentism and says that it "came about as a grace of the Holy Spirit". This is blasphemy against the Holy Spirit, the Spirit of Truth. Francis asks the Holy Spirit to "strengthen our steps" with these heretical non-Catholic churches. Francis says we can "pray, evangelize and serve together" with non-Catholic sect members. Francis says "this is the great path that we are called to follow today". He is a manifest heretic.

Pope Pius XI, *Mortalium Animos* (#10), Jan. 6, 1928: “... **the union of Christians can only be promoted by promoting the return to the one true Church of Christ of those who are separated from it...**”

Pope Innocent III, *Eius exemplo*, Dec. 18, 1208: “By the heart we believe and by the mouth we confess the one Church, not of heretics, but the Holy Roman, Catholic, and Apostolic Church outside of which we believe that no one is saved.”

Francis’ June 22, 2018 press conference on return flights from Geneva:

*Question: “**The German Bishops, recently, have decided to take a step [on so-called ‘inter-Communion’],** and so we wonder why Archbishop Ladaria [Prefect of the Congregation for the Doctrine of the Faith] had written a letter that seems somewhat of an emergency brake. After the meeting last 3 May it was stated that the German Bishops should have found a solution, possibly unanimously. What will the next steps be? Will an intervention by the Vatican be necessary in order to clarify, or do the German Bishops have to reach an agreement?”*

Francis: “**Well. This is nothing new, because the Code of Canon Law provides for what the German Bishops were talking about: Communion in special cases.** They were looking at the issue of mixed marriage: whether or not it is possible. However, the Code says that the Bishop of the particular Church — this word is important: particular, if it is a diocese — has to manage this matter: it is in its hands. This is in the Code... I think that this will be an explanatory document, so that **each of the diocesan bishops can manage what Canon Law already permits. There was no brake, no.** It was directing the matter so it would take the right track. **When I visited the Lutheran Church in Rome, this type of question was asked and I responded according to the spirit of the Code of Canon Law, that spirit that they [the Bishops] are seeking now.** Perhaps the right information was not there at the right moments; there is a bit of confusion, but this is the matter. **In the particular Church, the Code permits it...**”[\[5\]](#)



Comment: Francis is right about what the “New Code of Canon Law” teaches on the matter of non-Catholics receiving “Communion”. According to Vatican II, the New Code of Canon Law, and the New Catechism, the Vatican II sect does allow non-Catholics to receive “Communion”. Much of the following information is taken from “The Vatican II sect vs. the Catholic Church on non-Catholics receiving Holy Communion” (section 19) from our book: *The Truth about What Really Happened to the Catholic Church after Vatican II*:

Vatican II document, *Orientalium Ecclesiarum* # 27: “Given the above-mentioned principles, **the sacraments of Penance, Holy Eucharist, and the anointing of the sick may be conferred on eastern Christians who in good faith are separated from the Catholic Church**, if they make the request of their own accord and are properly disposed.”[\[6\]](#)

Antipope Paul VI, at the end of every Vatican II document: “EACH AND EVERY ONE OF THE THINGS SET FORTH IN THIS DECREE HAS WON THE CONSENT OF THE FATHERS. WE, TOO, **BY THE APOSTOLIC AUTHORITY CONFERRED ON US BY CHRIST, JOIN WITH THE VENERABLE FATHERS IN APPROVING, DECREERING, AND ESTABLISHING THESE**

THINGS IN THE HOLY SPIRIT, AND WE DIRECT THAT WHAT HAS THUS BEEN ENACTED IN SYNOD BE PUBLISHED TO GOD'S GLORY... I, PAUL, BISHOP OF THE CATHOLIC CHURCH."[\[7\]](#)

John Paul II, "Catechism of the Catholic Church" (# 1401): "... **Catholic ministers may give the sacraments of Eucharist, Penance, and Anointing of the Sick to other Christians not in full communion with the Catholic Church...**"[\[8\]](#)

John Paul II solemnly confirming New Catechism:

John Paul II, *Fidei Depositum*, Oct. 11, 1992: "The Catechism of the Catholic Church, which I approved June 25th last and the publication of which **I today order by virtue of my Apostolic authority**, is a statement of the Church's faith and of Catholic doctrine... **I declare it to be a sure norm for teaching the faith.**"[\[9\]](#)

Canon 844.4, 1983 Code of Canon Law: "If the danger of death is present or other grave necessity, in the judgment of the diocesan bishop or the conference of bishops, **Catholic ministers may licitly administer these sacraments to other Christians who do not have full communion with the Catholic Church**, who cannot approach a minister of their own community and on their own ask for it, provided they manifest Catholic faith in these sacraments and are properly disposed."[\[10\]](#)

Canon 844.3, 1983 Code of Canon Law: "**Catholic ministers may licitly administer the sacraments of penance, Eucharist, and anointing of the sick to members of the oriental churches which do not have full communion with the Catholic Church**, if they ask on their own for the sacraments and are properly disposed. This holds also for members of other churches, which in the judgment of the Apostolic See are in the same condition as the oriental churches as far as these sacraments are concerned."[\[11\]](#)

John Paul II, *Ut Unum Sint* (# 46), May 25, 1995: "... **Catholic ministers are able, in certain particular cases, to administer the Sacraments of the**

Eucharist, Penance and Anointing of the Sick to Christians who are not in full communion with the Catholic Church..."

John Paul II, *General Audience*, Aug. 9, 1995: **"Concerning aspects of intercommunion**, the recent Ecumenical Directory confirms and states precisely all that the Council said: that is, **a certain intercommunion is possible, since the Eastern Churches possess true sacraments**, especially the priesthood and the Eucharist. 'On this sensitive point, specific instructions have been issued, stating that, whenever it is impossible for a Catholic to have recourse to a Catholic priest, he may receive the sacraments of Penance, the Eucharist and the Anointing of the Sick from the minister of an Eastern Church (Directory, n. 123). Reciprocally, **Catholic ministers may licitly administer the sacraments of Penance, the Eucharist and the Anointing of the Sick to Eastern Christians who ask for them.**"

John Paul II, *Ut Unum Sint* (# 58), May 25, 1995: "... By reason of the very close sacramental bonds between the Catholic Church and the Orthodox Church... the Catholic Church has often adopted and now adopts a milder policy, offering to all the means of salvation and an example of charity among Christians **through participation in the sacraments and in other sacred functions and objects... There must never be a loss of appreciation for the ecclesiological implication of sharing in the sacraments, especially the Holy Eucharist.**"[\[12\]](#)

Antipope John Paul II refers to the "ecclesiological implication" of sharing in the sacraments with the "Orthodox." His implication is that they are part of the same Church, as many quotes from the Vatican II antipopes prove. All of this proves that if the Vatican II antipopes are true popes, it's the official teaching of the Catholic Church that heretics and schismatics may lawfully receive Holy Communion. But that's impossible because the Catholic Church has infallibly taught the opposite.

For 20 centuries the Catholic Church consistently taught that heretics are not permitted to receive the sacraments. This teaching is rooted in the dogma that outside the Catholic Church there is no remission of sins, defined by Pope Boniface VIII. It is also rooted in the dogma that sacraments only profit unto salvation those inside the Catholic Church, as defined by Pope Eugene IV.

Pope Boniface VIII, *Unam Sanctam*, Nov. 18, 1302: "With Faith urging us we are forced to believe and to hold the one, holy, Catholic Church and that, apostolic, and we firmly believe and simply confess **this Church outside of which there is no salvation nor remission of sin**, the Spouse in the Canticle proclaiming: 'One is my dove, my perfect one.'" [\[13\]](#)

Pope Eugene IV, *Council of Florence*, "Cantate Domino," 1441: "The Holy Roman Church firmly believes, professes and preaches that all those who are outside the Catholic Church, not only pagans but also Jews or heretics and schismatics, cannot share in eternal life and will go into the everlasting fire which was prepared for the devil and his angels, unless they are joined to the Church before the end of their lives; **that the unity of this ecclesiastical body is of such importance that only for those who abide in it do the Church's sacraments contribute to salvation** and do fasts, almsgiving and other works of piety and practices of the Christian militia produce eternal rewards; and that nobody can be saved, no matter how much he has given away in alms and even if he has shed blood in the name of Christ, unless he has persevered in the bosom and unity of the Catholic Church." [\[14\]](#)

Only for those who abide in the Catholic Church do the Church's sacraments contribute to salvation. This is a dogma! This dogma is repudiated by Vatican II's outrageous teaching that it is lawful to give Holy Communion to those who do not abide in the Catholic Church. Popes throughout the ages have proclaimed that non-Catholics who receive the Holy Eucharist outside the Catholic Church receive it to their own damnation.

Pope Pius VIII, *Traditi Humilitati* (# 4), May 24, 1829: “Jerome used to say it this way: **he who eats the Lamb outside this house will perish as did those during the flood who were not with Noah in the ark.**”[\[15\]](#)

Pope Gregory XVI, *Commissum Divinitus* (# 11), May 17, 1835: “... whoever dares to depart from the unity of Peter might understand that he no longer shares in the divine mystery... ‘**Whoever eats the Lamb outside of this house is unholy.**’”[\[16\]](#)

Pope Pius IX, *Amantissimus* (# 3), April 8, 1862: “... **whoever eats of the Lamb and is not a member of the Church, has profaned.**”[\[17\]](#)

As we can see, this is not a merely disciplinary matter that a pope could change. It's a matter inextricably bound to the dogma that heretics are outside the Church and in the state of sin. Being outside the Church and in a state of sin, they cannot receive the Eucharist unto salvation (Eugene IV) but only unto damnation. To change this law is to attempt to alter Catholic dogma. The Catholic Church could no more authoritatively teach that it's lawful for non-Catholics to receive Holy Communion than it could authoritatively teach that it is lawful to get an abortion. The idea that non-Catholics may lawfully receive Holy Communion is a heresy that has been repeatedly condemned. It is contradicted by the entire history of the Church. This issue alone proves that the Vatican II antipopes are not true popes and that we are dealing with two different religions: the Catholic religion and all the popes vs. the religion of the Vatican II sect and its antipopes.



***Benedict XVI giving “Communion” to the public heretic, “Bro.” Roger Schutz,
the Protestant founder of Taizé on April 8, 2005***

Question: “Thank you, your Holiness. Holiness, in your address today at the Ecumenical Meeting you made reference to the Gospel’s enormous strength. We know that some Churches of the World Council of Churches are so-called ‘Churches of peace’, which believe that a Christian cannot use violence. We remember that two years ago in the Vatican, there was a conference organized to reconsider the doctrine of the ‘just war’. So, Holiness, the question is whether you think it is the case for the Catholic Church to unite with these so-called ‘Churches of peace’ and set aside the theory of the ‘just war’. Thank you.”

Francis: “... I think that all Churches that have this spirit of peace must gather and work together, as we said in the speeches today, both myself and the other people who spoke... I would just like to say one word clearly: that **today was an ecumenical day, truly ecumenical**. And at lunch we said something wonderful, which I will leave you with so you may think and reflect and give

some good consideration to this: **in the ecumenical movement we have to remove one word from the dictionary: proselytism. Is that clear? There can be no ecumenism with proselytism; one has to choose: either you have an ecumenical spirit or you are a 'proselytist'.**"[\[18\]](#)

Comment: Antipope Francis teaches (once again) that he has no mission to convert non-Catholics. According to him, the word for trying to convert people (proselytism) needs to be removed from the dictionary. He says that a person must choose between the "ecumenical spirit" (i.e. the heretical wicked spirit) and "proselytism" (attempting to convert non-Catholics to the Catholic faith – the Catholic position). He is a heretic.



Francis' June 23, 2018 address to the delegation of the "Organization of African Instituted Churches":

"I would like to encourage greater encounter and ecumenical dialogue between ourselves and with all the other Churches. May the Holy Spirit shed his light upon us, so that we may succeed in discovering how best to promote

cooperation between all – Christians, **traditional religions, Muslims – for the sake of a better future for Africa.**”[\[19\]](#)

The Organization of African Instituted Churches (OAIC) is a “Christian” ecumenical organization founded in 1978. It is a member of the “World Council of Churches”.[\[20\]](#) Its members consist of many denominations in Africa.[\[21\]](#) Francis says he wants “encounter and ecumenical dialogue between ourselves and with all the other Churches”. As we saw earlier, this excludes efforts to convert people to Catholicism. This empty “encounter” and “dialogue” represents the lifeless and heretical activity of the apostate Antipope Francis and his demonic antichrist sect (The Vatican II Counterfeit Catholic Church).

Francis’ June 28, 2018 address given during “traditional annual meeting with the Delegation of the Ecumenical Patriarchate”:

“Your Eminence,

Dear Brothers in Christ,

On this, the eve of the Solemnity of the Holy Apostles Peter and Paul, I greatly rejoice to meet you who have come to Rome to represent **His Holiness Ecumenical Patriarch Bartholomew and the Holy Synod**. I offer you a heartfelt welcome. Your presence at these celebrations in honor of the principal patrons of the Church of Rome is **a sign of the growth of communion between the Catholic Church and the Ecumenical Patriarchate**... to be mindful of the common roots of **our sister Churches**, but also to acknowledge **our common mission in the service of the Gospel, for the sake of bringing about a new humanity, ever closer to God**... **Our Churches can create new possibilities of transformation for our world**... **I am deeply grateful to His Holiness Bartholomew** for having readily accepted my invitation to meet on 7 July next in Bari, together with the Heads of Churches and Christian Communities in the Middle East, in order to pray and reflect... **It is my prayerful hope that there will be increased opportunities**

for us Catholics and Orthodox at all levels to work together, pray together and proclaim together the one Gospel of Jesus Christ received from the apostolic preaching, in order to experience ever more fully in our shared journey **the unity that by God's grace already joins us.** Your Eminence, dear Brothers, thank you once more for your presence. Through the intercession of Saints Peter and Paul, and of Saint Andrew, the brother of Saint Peter, may the Almighty Lord grant that we may be faithful heralds of the Gospel. As I invoke his blessing upon us all, I ask you, please, to remember me in your prayers. Thank you.”[\[22\]](#)



Francis (as always) calls the schismatic leader “His Holiness” and their schismatic synod “holy”. Francis teaches that his “Church” (the Vatican II sect) has a “communion” with the eastern schismatic church. That is contrary to Catholic teaching. The heretic Francis calls the schismatic church a sister Church. He refers to their so-called mission to bring “humanity ever closer to God”. Francis promotes (once again) the mortally sinful act of praying with schismatics. Francis teaches that there is a “unity” with the schismatics that “already joins us”. Francis is a schismatic and a heretic.

Pope St. Leo the Great, *Sermon 129*: “Wherefore, since outside the Catholic Church there is nothing perfect, nothing undefiled... we are in no way likened with those who are divided from the unity of the Body of Christ; **we are joined in no communion.**”

Francis’ July 6, 2018 discourse:

“You have also gathered to testify to **the urgent need** to respond to the Encyclical’s call for change, **for an ecological conversion...** Along with states, local authorities, civil society, and economic and religious institutions can promote the culture and practice of an integral ecology. I trust that events such as the Global Climate Action Summit, to be held from 12-14 September in San Francisco, will provide suitable responses, with the support of **citizens’ pressure groups** worldwide... In the words of Saint John Paul II: ‘**We must encourage and support an... ecological conversion...**’ (Catechesis, 17 January 2001). **Here the religions**, and the Christian Churches in particular, **have a key role to play**. The Day of Prayer for Creation and its associated initiatives, begun in the Orthodox Church, are beginning to spread among Christian communities throughout the world.”[\[23\]](#)

There is an “urgent need for an ecological conversion”, according to Antipope Francis. Actually, there is an urgent need for conversions to the true Catholic faith – a faith that Antipope Francis rejects. The eco-heretic Francis promotes radical environmentalist “pressure groups”. He quotes the heretic Antipope John Paul II, who said: “we must encourage and support an ecological conversion”. The apostate Francis also says that various false religions “have a key role to play”.



Francis' July 7, 2018 discourse "at the conclusion of the ecumenical day of prayer for peace in the Middle East held in Bari":

"We commit ourselves to walking, **praying and working together... men and women of good will of different beliefs**, unafraid of dialog, **open to the ideas of others...**"[\[24\]](#)

During this ecumenical "day of prayer", Francis called for "praying and working together" with the leaders and followers of "different [false] beliefs". Francis falsely teaches that people committed to belief in false religions are of "good will". He also says we need to be "open to the ideas" of heretics.

Francis' July 26, 2018 message to "500 theologians in Sarajevo":

"Sarajevo is a city of bridges. Your meeting is inspired by this dominant motif, which warns of **the need to build**, in an environment of tension and division, **new paths of closeness between** peoples, cultures, **religions**, visions of life and political orientations." [\[25\]](#)

Francis speaks of "the need" to build "new paths of closeness" between his fake Catholic Church and various false religions.

Francis' August 1, 2018 comments to "participants of the European Jesuits in Formation":

"When I was a student, when we had to go to the [Superior] General, and when we had to go with the General to the Pope, we wore the cassock and cloak. I see this is no longer the fashion thank God."[\[26\]](#)

Francis is thankful that the cassock "is no longer the fashion".

Francis' August 5, 2018 comments "after the recitation of the Angelus":

"We remember him [Paul VI] with much veneration and gratitude as we await his Canonization on 14 October. May he intercede from the heavens for the Church whom he loved so much and for peace in the world. Let us salute this great Pope of modernity with a round of applause, everyone!"[\[27\]](#)

Francis wants people to remember Paul VI "with much veneration and gratitude". True Catholics remember Paul VI as the infamous heretic who attempted to eradicate the true Catholic Mass and sacraments and established counterfeits in their place. Paul VI was without a doubt one of the most wicked individuals to have ever walked on earth. His "Canonization" will be one of the most wicked events in the history of the world.

Francis' August 11, 2018 dialog with young Italians:

"Once, at lunch with young people in Krakow, a young man said to me: 'I have a problem at university because **I have a friend who is agnostic. Tell me Father, what should I say to this agnostic classmate to make him understand that ours is the true religion?**'. I said to him: 'My dear fellow, **the last thing that you should do is say something...**'"[\[28\]](#)

Francis has told this story more than once. According to Francis, you shouldn't say even one word to attempt to convince someone that the Catholic faith is the true religion. What an apostate!

[Francis' Recent Heresies](#)

Notes:

- [1] *L'Osservatore Romano*, June 29, 2018, pp. 9-10.
- [2] https://en.wikipedia.org/wiki/Olav_Fykse_Tveit
- [3] https://en.wikipedia.org/wiki/Church_of_Norway
- [4] *L'Osservatore Romano*, June 29, 2018, pp. 8-10.
- [5] *L'Osservatore Romano*, July 20, 2018, p. 6.
- [6] *Decrees of the Ecumenical Councils*, Sheed & Ward and Georgetown University Press, 1990, Vol. 2, p. 907.
- [7] Walter Abbott, *The Documents of Vatican II*, New York: The America Press, 1966, p. 386, etc.
- [8] *Catechism of the Catholic Church*, by John Paul II, St. Paul Books & Media, 1994, #1401.
- [9] *Catechism of the Catholic Church*, by John Paul II, p. 5.
- [10] *The Code of Canon Law (1983), A Text and Commentary*, Commissioned by the Canon Law Society of America, Edited by James A. Coriden, Thomas J. Green, Donald E. Heintschel, Mahwah, NJ: Paulist Press, 1985, p. 609.
- [11] *The Code of Canon Law (1983), A Text and Commentary*, p. 609.
- [12] *The Encyclicals of John Paul II*, Huntington, IN: Our Sunday Visitor Publishing Division, 1996, p. 950.
- [13] Denzinger, *The Sources of Catholic Dogma*, B. Herder Book. Co., Thirtieth Edition, 1957, no. 468.
- [14] *Decrees of the Ecumenical Councils*, Vol. 1, p. 578; Denzinger 714.
- [15] *The Papal Encyclicals*, Vol. 1 (1740-1878), p. 222.
- [16] *The Papal Encyclicals*, Vol. 1 (1740-1878), p. 256.
- [17] *The Papal Encyclicals*, Vol. 1 (1740-1878), p. 364.
- [18] *L'Osservatore Romano*, July 20, 2018, p. 7.
- [19] *L'Osservatore Romano*, June 29, 2018, p. 4.
- [20] https://en.wikipedia.org/wiki/Organization_of_African_Instituted_Churches
- [21] http://www.oaic.org/?page_id=51
- [22] *L'Osservatore Romano*, July 6, 2018, p. 5.

- [\[23\]](#) *L'Osservatore Romano*, July 20, 2018, p. 5.
- [\[24\]](#) *L'Osservatore Romano*, July 13, 2018, p. 4.
- [\[25\]](#) *L'Osservatore Romano*, August 10, 2018, p. 4.
- [\[26\]](#) *L'Osservatore Romano*, August 10, 2018, p. 5.
- [\[27\]](#) *L'Osservatore Romano*, August 10, 2018, p. 12.
- [\[28\]](#) *L'Osservatore Romano*, August 24, 2018, p. 11.